1:Gabb N-5 (1873-1874) 1876
SA19 Talamanca SA19

142 before, that of the mammary gland proper, on the approach of puberty, and is more obvious then, than after the gland has acquired its full rotundity. After marriage, the areola gradually sinks, leaving the nipple standing out prominently in its centre.

●128 In treating of the manners and customs of these people, I shall include the three tribes of Tiribi, Bri-bri, and Cabecar as one, and shall only mention them separately where points of difference occur. First in the order comes the birth of the young savage.

789 827 843 All the world, or rather all the ignorant world, and even a part of that which considers itself reasonably enlightened, entertains a belief in the influence on the child, of certain impressions made on the mother during pregnancy. Doubtless the general mental state of the mother has an influence on her progeny. But the belief exists among these Indians, in its full force, that the sight of certain objects by the mother will influence her child physically. They go further. The mother is given to wearing certain charms to that end. The eyes of the fish hawk give the future fisher the power to see his prey beneath the water; the teeth of the tiger (also worn by both sexes for purely ornamental purposes), when used as an amulet makes the future hunter swift and strong in the chase; the hairs of a horse make him strong to carry loads, and a piece of cotton pushed inside of her girdle by a white man, is certain to make the child of a lighter complexion.

844 [343] When the time of parturition approaches, the father goes into the woods and builds a little shed, at a safe distance from the house. To this the woman retires as soon as she feels the labor pains coming on. Here, alone and unassisted, she brings forth her young. Difficult delivery is as rare as among the lower animals. As soon as the delivery is effected, the mother of the woman, if present, and in her absence, some other old woman approaches the mother and, with great circumspection to avoid the defilement of *bu-ku-ru'*, of which I shall speak further on, places within her reach a piece of wild cane, so split as to make a rude knife. The mother ties the umbilical cord and severs it with this knife. No other kind is permitted. She is also supplied in the same manner with some tepid water in a folded plantain leaf, in which she washes the child. She then collects the after-birth, &c., and buries it, after which she goes to the nearest water and bathes herself. An *awa*, or medicine man then ap-

846 pears on the scene. He causes the mother to theoretically wash herself again, by dipping her fingers into a calabash of water, which he forthwith drinks. He then lights a pipe of tobacco, blowing the smoke over her. He then purifies himself by washing his hands, after which, and not before, all are permitted to return to the house. The recovery of the mother is so prompt that it may be more properly said, she has nothing to recover from. I have seen a young mother, with her first child not yet a week old, attending to her ordinary duties as if nothing had happened.

551 The matter of names is very loose and arbitrary. It is almost impossi-

1:Gabb N-5 (1873-1874) 1876
SA19 Talamanca SA19

Chapter II.

The languages of southern Costa Rica.

Section I.—The Bri-bri language.

In the following notes, I have endeavored to embody such ideas and conclusions as I have arrived at while studying the language and compiling the vocabulary. From the difficulty of obtaining information from ignorant people, and from my own, by no means perfect knowledge of the language, possibly errors may have crept in, but while I do not think any important ones will be found, I do not venture to claim infallible accuracy. For a year I labored to find some rule for conjugation, and was obliged, as it were, to educate my informers up to the point of being able to give me information about a subject they had never thought of, and could see no use for. Not content to accept their statements categorically, I watched carefully the use of the verbs in their inflexions, and by dint of cross-questioning a number of people, and rejecting everything that was contradictory, I think the few verbs I have selected are correctly given. I have had the advantage not only of a year and a half in the country, in daily contact with a fellow-countryman who spoke the language fluently, enabling me thereby to learn it; but for two months, in the meantime, while absent, I had several intelligent Indians with me who understood Spanish, and finally, after returning to civilization, I had with me for eight months a native, with whom I talked habitually in his own language, and from whom I obtained many corrections of the errors that a stranger must necessarily make. This boy became an apt teacher and voluntarily set me right whenever he heard me use an incorrect expression. 124

Counting the few abstract words which have doubtless escaped me, and all the specific names of animals and plants, and many of the latter are made up of an adjective, or the name of some plant, combined with *wak* (tribe), I do not think the language can contain two thousand words, and perhaps not fifteen hundred. In preparing the vocabulary I have rejected most of these specific names, because there is no corresponding English word, and a complete natural history collection, carefully studied by competent students, would be required, so as to obtain an equivalent. Even then it would have been useless, because the names vary locally as much as similar words do in English. 192 128

In compound words, I have in most cases pointed out the roots, and separated the component parts by a |- sign. Although so much detail may have been unnecessary, the study was interesting to myself, and some of the curious results may also interest others.

There can be no doubt but that this and its allied dialects, like all unwritten languages, are undergoing great changes. The language spoken in Terraba was formerly, and probably not long ago, the same as that of Tiribi. There are marked differences between the Cabecar of Coen and that of the Estrella or North River, and even local differences in the use of *r*, *l*, and *d*, can be observed between the half of the Bri-bri 197

1:Gabb N-5 (1873-1874) 1876
SA19 Talamanca SA19

Tiribi *shgu-ring'* and the Terraba *shu-ring'*, seem to be specific; but the Cabecar, *kong-wo-her'-kn* is "the atmosphere burns," while the Brunka *jŭ'-kra* is simply "fire." 197

Like the two or three cases of imperfect plural in Bri-bri, already mentioned, the Terraba has a single plural word; or rather only an approach, a sort of transitional form. *Zhgring* is a rib, and *zhgring'-ro*, the ribs in their collective sense, rather as the bony case of the thorax, than as the several bones.

As stated above, the compound words in the vocabulary of Bri-bri are divided by a + sign between the component parts. In the other languages, there are doubtless many that have not been properly separated, because I have not ventured to make theoretical divisions, and have only separated those that were obviously compound. My less perfect acquaintance with them has not warranted me in this step, nor in the probably unnecessary detail of analysis to which I have subjected the language of Bri-bri.

In Terraba the 3d person, singular, pronoun *kwe*, while not varying for gender or number, has three forms which always appear according to a peculiar condition, thus:

he, she, (sitting or lying down)	so'-kwe.
" " (standing)	shon'-kwe.
" " (going)	her-shon-kwe'.

In Brunka, I, thou, he, (or she) and we, (*a-dĕ-bi'*, &c.,) are used with the termination *dĕ-bi'* whenever they occur alone. When combined with other words in a sentence, the first syllable only (*a*, *bu*, *i*, and *ju*) is used. The termination is almost an integral part of the word and must be used when alone. This is the reverse of the termination *re* in Bri-bri, which is rarely used except in a sentence, and then only for euphony or emphasis, and at the option of the speaker.

Chapter III.

Vocabulary of the Language of the Bri-bri Indians.

[Note.—In this, and in the accompanying vocabularies, the vowels have the same sounds as in Spanish, unless marked with a special sign; *e* is pronounced as in English *met*; *i* as in *pin*; *ŭ* as in *mum*. *J* has the sound as in *John*; *ng* as in *thing*; *ñ* like the French nasal *n*; *kh* like *ch* in the German *ich*; *h* is aspirated as in English. A few words having unusual vowel sounds are noted separately, not to add unnecessary complication of conventional signs; like *si-ŭi'*, blue and *ku-kwi'*, our. 104 128 194

Compound words are written with a + sign between the component parts. Accent is of great importance, the change in position of the ac-

1:Gabb N-5 (1873-1874) 1876
SA19 Talamanca SA19

104 128 194 cent sometimes changing the sense of the word entirely like *i-juk'* to drink, *i'-juk* earth, soil.]

to ache	i-dĕ-ll'-na	See *pain.*
192 to adhere	i-ka'-im-wa	See *against.*
afraid	aĭ-wa'-na	
afterwards	e'-wa	Not *i'-wa*, interrogative, "what with."
again	i-aĭ-ka'	See *also.*
against	i-bĕ-tsu'-wa	See *to adhere.*
ago	or'-a-ja	Immediately past time.
	on-i-al',	Hours ago; this morning.
	nyo-nyo'-ni	Very long ago; days, months, years.
to agree	i-shun'-lu	See *to arrange.*
	nyi'+wo-yu	*Nyi*, together.
to aim	i-shun'-m-u	
air	koŋ'+shu-wang	*Koŋ*, see country; *shu-wang*, from *si-wang'*, wind.
alike	nyi+ka'	*Nyi*, together.
	nyi+ishtsei'	Exactly alike; *tsei*, much, applied to words or two people speaking alike.
alive	tsa'-ka	See *awake.*
all	song	
	o-ri-te-ne'	
alligator	to-rok'	
alone	e'-kur	*E* (*ei*) one.
	e'mi	Used in the sense of *only.*
alongside	i-yaw'-mik	
already	jo-bak'	
also	i-aĭ-ka'	See *again.*
always	shu-ar'-i-a	
angle	bĕ-ta'	A point; the angle of a surface or the corner angle of a solid.
	ai-chi'-a	The angle of a prism; see *square.*
angry	o-ri'-na	
ankle	o-ra-bo'	
ant,	taa'+wak	*Wak*, people, tribe.
	u-ri'	*Myrmecophaga jubata.*
ant-eater	te'+u-ri	*Tamandua 4 dactyla; te*, a forest clearing; from its being often found in such places.

231 better-suited for raising fowl, but is domesticated in Talamanca, where its principal diet consists of roaches. Ducks also are not common, and there is no native word for them nor for turkey. When found, they are kept inside the large house in a small compartment.

[234] Cattle are owned by only a few on the Coen
[262] River and lower Talamanca. On both sides of
[954] the range they are kept more as a bank account
[492] than for food. Milk is not used. In Ujarrás, Salitre, and Cabagra oxen are used for riding or carrying burdens on their backs (fig. 2, *d*).[1/2]
794 In Ujarrás, wild cattle, most of which belong
231 to the church or, better said, to St. Vincent,
422 the patron of the community, roam the savannas. This is a vestige of the ancient tithe and the animals are used only when the priest pays his yearly visit. On this occasion, the required number of steers for a communal
[411] feast are shot with bow and arrow. The cattle in Ujarrás that do not belong to the church are the property of three inhabitants who sell them when necessity demands. Chickens,
231 swine, and steers are eaten on special occasions
[262] such as "juntas" (*see* Reunions) and death feasts (*see* Death and Burial).

There are no horses in Chirripó or upper Talamanca, and only one or two in the Sixaola Valley. In 1956, there were two horses at Salitre, one at Cabagra, two at Ujarrás, and two at China Kichá.

262 **Wild Foods.** The diet of the Bribri and the Cabécares is supplemented by many noncultivated foods. In the list below, we cite only those which we were able to have identified by their Latin names.[71]

262 The fruit of *Renealmia exaltata* (Aubl.)
137 Griseb is generally fried in lard. The red flower of *Erythrina costaricensis* Micheli, the
252 leaves and the tender part of the vine *Cyclanthera Naudiniana* Cogn., the sprouts of the female palm *Chamaedorea* sp., the leaves and tender shoots of *Phytolacca rivinoides* Kunth & Bouche, and a juvenile fern are boiled. The grainlike fruit of *Urera baccifera* (L.) Gaud is used as a substitute for rice. The wild papaya

partes Plátanos y yucas. . . ." There is no mention of maize at all.

[70] Stone, 1956.

[71] Dr. Paul J. Shanks helped to gather and to classify these foods.

1/2 [see category 116 - END PLATE 1 - ANALYST]

6:Stone E-5 (1956-1959)1962
SA19 Talamanca SA19
[P 36(A)]
Bribri
Cabecar
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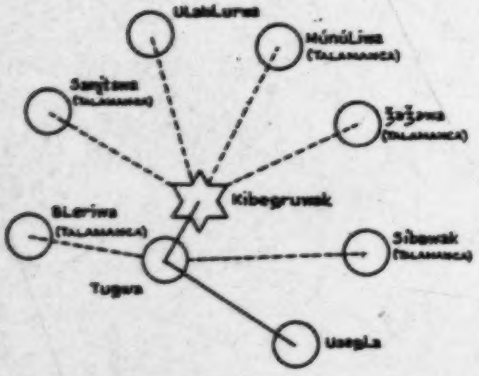

a

a, Nine Cabécar clans and their marriage relationships.

●[128]

Key to the Diagrams of Clan Marriage Privileges and Relationships
Prepared by Dr. Gustavo Santoro, University of Costa Rica

The circles bear the name of the different clans. All are found on both sides of the range except those indicated by the name Talamanca.

The complete lines which unite the center of the circles and the star represent the possibility of marriage between clan members of both sex.

The dotted lines leaving the center of a circle signify a clan whose males can marry women in the

[TEXT CONTINUES middle of P. 36(B)--Gwalys]

614
199
manca, and on the Pacific slope. This clan does not accept Christian baptism nor marriage, remaining socially aloof.

614
463
[565]
Indeed, we found that the clans and the professions connected with them functioned in a sense as social classes (*see* The Medicine Man). This is characteristic also in the elaborate ritual associated with death (*see* Death, Funeral, and Bone Burial). Certain clans are still associated with professional or social standing [117] (*see* The Medicine Man and The Singers) or with given trades, for example, among the Bribri the *durëwak* are noted for their hammocks and carrying bags. The *unëwak* made pottery and it is said that in the Lari region they still do. Likewise, food tabus are

262
614
[643]

[117] The *salewak* and *tsërrurëwak* were associated with the Kings as well as the *brupawak*.